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Sultan of Sulu, but he failed to consult the text, and some of his details are wrong; he says nothing of the Pope's Philippine bull of 1902 in his review of the religious question under American government (the best discussion of all he has made under this period, 1898-1905). He has, it should be said, toned down his worst exaggerations and attacks on American rule in his contributions to British reviews in 1900 and 1904, for which he was called to account by Bishop Brent; in some respects, indeed, he is now fairer than any of the other British critics of America in the Philippines. But we are here concerned only with Foreman as a Philippine historian, and as such it is hard to say a good word for him.

The bad arrangement and lack of revision involves much duplication, which the index but poorly remedies. The orthography is sometimes freakish, and Spanish terms are sometimes mistranslated. The statistical tables are very inaccurate in places; the chronological table also, as well as incomplete. The accompanying map is reproduced from a poor and out-of-date Spanish map.

JAMES A. LEROY.

Skalpieren und ähnliche Kriegsgebräuche in Amerika. Inaugural Dissertation zur Erlangung der Doktorwürde der Philosophischen Fakultät der Universität Leipzig, vorgelegt von GEORG FRIEDERICI. (Braunschweig: Druck von Friedrich Vieweg und Sohn. 1906. Pp. 172.)

THIS is one of the most important ethnologic monographs that has appeared in a long time. The author is a young officer in the German army and former attaché of the legation in Washington who, after having already published several shorter Indian studies, presents this as his doctor's thesis for a degree at Leipzig.

The word "scalp" he derives from an old German word akin in form and meaning to "shell". The earliest, and almost the only, notice of the custom in the Old World is that given by Herodotus in connection with the Skythians. The earliest definite notice in America is by Cartier, who in 1535, on the St. Lawrence, was shown five scalps dried and stretched upon hoops. In the same region in 1603 Champlain witnessed a scalp-dance in which fresh scalps were carried by the women as they danced. Other pioneer discoverers found the custom in Florida and Virginia.

Contrary to the general impression, our author claims, and proves by authorities and deduction, that the practice of scalping was originally confined to a comparatively limited area in the eastern United States and Canada, extending from Newfoundland to the Gulf and lower Mississippi, and roughly equivalent to the territory held by the Iroquoian and Muskogean tribes and their immediate neighbors. It did not exist in southern New England, Long Island, or New Jersey, or anywhere beyond the St. Lawrence divide, Lake Erie, and the lower Mississippi until after the coming of the whites. Even in the great plains it is of comparatively recent extension, while along the whole

Pacific coast, in the Canadian northwest and Arctic region, and everywhere below the Mexican border, it is still unknown except sporadically and by special introduction. Its rapid extension within the settlement period he ascribes to the encouragement given by the colonial governments in offering scalp premiums and to the opportunity afforded by the introduction of firearms and steel knives. The earlier trophy was the head, for which the more portable scalp was substituted, a part for the whole, as the warriors became accustomed to more distant raidings under the instigation and leadership of their white allies. In 1636 the Puritans paid for Pequot heads, but in King Philip's War, forty years later, we hear of scalping, and from that period the scalp market steadily rose until in 1722 the price was a hundred pounds apiece in Massachusetts. French Canada and Louisiana, colonial Carolina and Pennsylvania, as well as New England, the northern Mexican states in 1835-1845, and even Idaho forty years ago, all paid definite prices for scalps of men, women, and children.

A chapter is devoted to other trophies of similar gruesome character, ears, hands, bones, the skull temples of the Aztecs, the smoked heads of the Amazon, and the horrible human drums of the Incas. The trophy was most elaborated in the warmer regions where leisure was most abundant.

The thirty-three pages of classified bibliography might almost cover the whole Indian subject, and the accompanying map shows clearly the area of each method noted, in both its original and its secondary extension.

JAMES MOONEY.

The Constitutional History of New York from the Beginning of the Colonial Period to the Year 1905, showing the Origin, Development, and Judicial Construction of the Constitution. By CHARLES Z. LINCOLN. In five volumes. (Rochester, N. Y.: The Lawyers' Co-operative Publishing Company. 1906. Pp. xxx, 756; xvii, 725; xviii, 757; xxvi, 800; 551.)

A BOOK on this subject was greatly needed; and the author's example should be followed by citizens of other commonwealths. That a knowledge of the history of the constitution of his own state is indispensable to every lawyer and statesman who works on broad lines is easy of comprehension. No provision of a statute or of a fundamental law can be construed without a consideration of the conditions that preceded the same, the circumstances that brought it into existence, and the result that it was enacted to accomplish; of the old law, the mischief, and the remedy. No new remedy can be intelligently applied without a knowledge of the history of the evil and of the previous attempts to cure it. The value of such studies to students of sociology and of the history of institutions is now beginning to be appreciated. The great need of a collection of the constitutional precedents in the